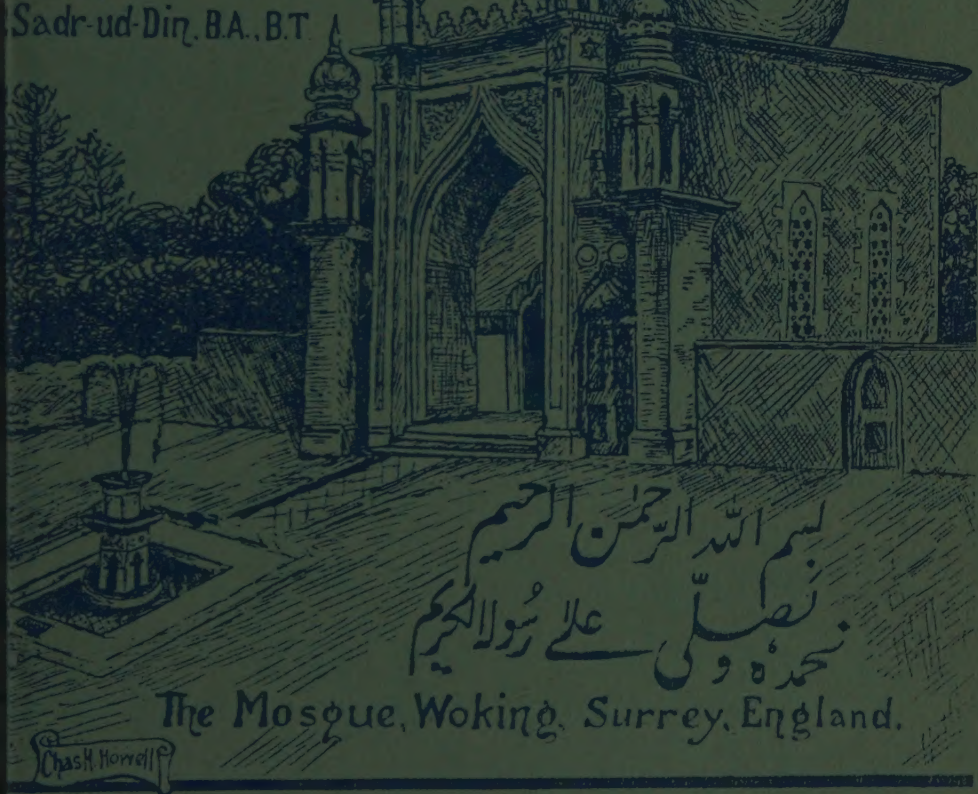


Islamic Review

Muslim India.

Edited by
Amal-ud-Din, B.A., LL.B.
—and—
Sadr-ud-Din, B.A., B.T.



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۷۶
اسلامک ریویو کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اسلئے سر دست رسالہ
قریباً دو گرا کر دیا ہے۔ آئندہ مکن ہے بہت جلد حجم اور پڑے رسالہ مہینہ میں
دو بار ہو جائے قیمت سال روان اسوقت بعض سے بحساب پانچ روپیہ وصول
ہو رہی ہے۔ اور میں نے قیمت رسالہ سات روپیہ کر دی ہے۔ اسلئے میں ان اجاب
نکذہ مت میں عرض کرتا ہوں کہ یہ رسالہ تا جراتہ اصول پر نہیں چلایا گیا۔
غرض یہ ہے کہ اسکی قیمت سبھی کا بیان مفت غیر مسلم دنیا میں تقسیم ہونے لگی
رسالہ کی اس غرض کو مد نظر رکھ کر اگر یہ اجاب خود بخود زائد قیمت ہے یا لاہور
میں پیچیدہ بن تو ان کی غنائت والہ میں یہ امر بھی خدا پر چھوڑتا ہوں۔ میرے
تو یہی مافی موضع ہے کہ اسلام کا درخشندہ چہرہ نہ صرف غیر اسلامی دنیا پر چمکے
بلکہ اسکی بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے
خود بخود عقوبت میں تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا
از سر نو اصلی اسلامی زندگی کی طرف آرہی ہے۔ جن فریداران رسالہ کا سال
سی در بیان ماہ سے شروع ہوا ہے وہ بھی اگر گذشتہ سن کا نمبر منگو اور حساب
شروع سال سے درست کر دین تو رسالہ سے بیت سا بوجہ بلکا ہو جاوے گا۔
لیونکہ متفرق حساب عمل کی زیادتی کو چاہتے ہیں اور یہاں تکمالش نہیں۔
میری غرض تو یہ ہے کہ حنفیہ مکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں
جو میرا مانہ بنائے وہ عند اللہ اپنے آپ کو ماجر سمجھے۔

خواجہ کمال الدین Khwaja Kamaluddin

IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the *Islamic Review*, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager,
The Mosque, Woking, England.



Professor HAROUN MUSTAFA LÉON, M.A., Ph.D., LL.D., F.S.P.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

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ISHK ALLAH

(i.e., LOVE OF GOD).

WHAT is this stream, this wondrous stream
That poureth ever forth,
Is it a fact, or merely dream,
This flood of Love Divine?

What is this fire that melts my heart,
The fire of Ishk Allah
That sootheth every burning smart
Caused by the want of love?

The flame of Ishk Allah breaks down all bars
And captive souls sets free,
All hurt and seared with mundane scars
And starved for want of love.

No longer dost Thou seem afar
Now Thou by love art known,
We drink so deep of Ishk Allah
That we in Thee are lost.

From morn till night I can but think
Of Thee Allah and love,
And with that magic bond I link
Myself with all mankind.

I walk about like one astray,
Quite drunk with heavenly wine,
How can I tear myself away
From Him who is within.

"Thou art myself," the lover cries
To that soul he adores,
"I never did exist," he sighs,
"But only Thou, Beloved."

Love of my soul, O Lord Divine,
Engulfed in love, I'll drown
Inebriate in that heavenly wine,
No longer I—— but *Thou*.

MUSHTARI.

SERVICES

Are held at

**THE LINDSEY HALL, NOTTING HILL GATE,
LONDON, on FRIDAYS, at 12.45 p.m.,**

AND

THE MOSQUE, WOKING,

(half-an-hour's run from the Waterloo Railway Station)

on SUNDAYS, at 3 p.m.

They are always open to the general public. Discussions are encouraged, and collections avoided.

THE ENGLISH PRESS ON ISLAM.

The propaganda work that is being pursued at Woking and London has excited a deep and genuine interest, and is being very favourably noticed by the English Press too. Representatives of the daily papers have been lately attending the Lindsey Hall, Notting Hill Gate, London, and the Mosque, Woking. Last Friday witnessed a couple of reporters, who arranged to photograph some of the postures of the faithful while at prayers. It was the kneeling and prostrating in a body methodically conducted by the Imam that struck them most and which they took in. The postures are psychologically conceived and so well adapted to foster humility. Nothing can be too humble in the face of the immeasurable beneficence of the All-Mighty Allah, who holds perfect control over every atom of the universe, which is rendering us service unceasingly.

CONVERSIONS

are taking place steadily. Intending Muslims, personally call at either of the above-named places to make a declaration, or they submit it in writing, which makes no difference.

But are these Conversions?

NO, they are not. For we have not come across a single person who did not inform us that he or she already cherished the same views as disseminated by our monthly or other Islamic literature. They have all affirmed that they have been Muslims to all intents and purposes without being conscious of the fact that their views were in exact uniformity with those set forth in the Islamic Gospel, or that there was in existence such a religion that had already incorporated views that are dictated by the instincts of every sane person. Christianity was ever a dead-letter to them, for its untenable dogmas are alien to human nature, and, consequently, fail to fructify. This dogmatism, being hard of understanding and assimilation, weighed so heavily upon them as to issue in a reaction and its own overthrow. The aggressive hosts of unreasonableness and unpracticability, in alliance with a manifest disgrace to human nature and God, have been rallying round the Pauline standard, to be discovered and crushed to-day by the English scholars that employ a torch of rationalism and a fire of truth inspired by nature. They have regained the lost ground, and are awakening to the fact that the ground is covered by Islam, which falls in with human instincts and reason. We exonerate the English people that are now notifying to us their natural religion from the import of the word conversion. They are announcing the religion implanted in their nature, and uniting themselves in a brotherhood, which is characterised by democratic principles and practices, with one common Creator, Who constitutes the only object of their worship. They intend to vindicate the cause of the venerated prophet Jesus Christ (on whom be peace of Allah!), who never conceived of being transformed into the Son of God, or God Himself. He considered himself, on the other hand, to be one of the prophets that preceded him and would follow him. Our heart burns to notice one of the prophets being accredited with inadmissible tenets that

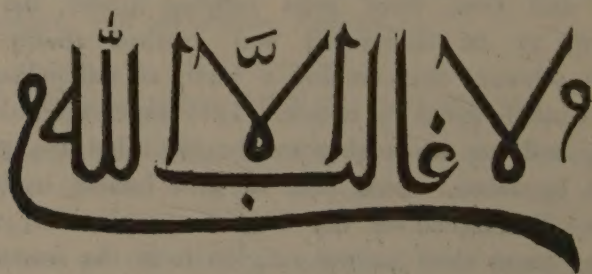
contribute a very large measure of disgrace to him. We hope Allah will come to his help.

A VISIT TO BRIGHTON.

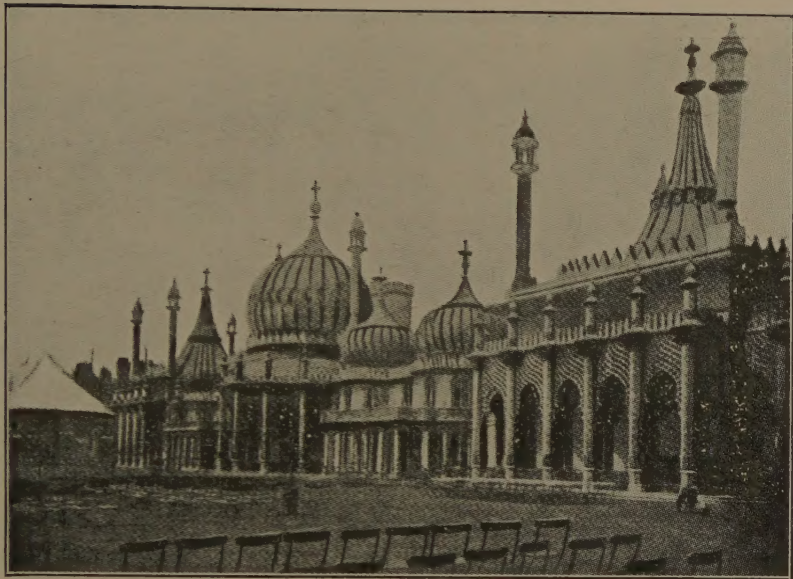
Following the suggestion of the India Office, Col. Seton, Officer Commanding, requested the Maulvie Sadr-ud-Din, Imam of the Mosque, to visit the Kitchener Indian Hospital, Brighton, to consider the question of erecting a mosque there for the use of the Indian soldiers. If the contemplated mosque is brought into existence by the conditions that obtain, England will enjoy the honour and proud privilege of boasting a second mosque on its shores. The elegant mosque at Woking, which nestles in the midst of a fascinating grove of pine trees that stand like sentinels around the green carpetted lawn, enjoys at present the distinction of being the only one in England. We hope that the sister mosque will be a happy harbinger of others to come into existence.

THE PAVILION AT BRIGHTON

has been displaying since 1817 on two of its columns the following Arabic inscription that breathes unity of God :—



The visit to Brighton, the pleasure resort of royalties, has been more than repaid. The place unrolls a panorama of a rich character, of which the superb pavilion forms no ordinary sight. The magnificent royal mansion in question forms an important item of the programme of the tourist or the sight-seer. To a Muslim it affords interests of a different nature. The Moorish (Muslim) style after which the stately palace is built recalls to him the plane of civilisation to which the Muslims had attained, and which has left its impress on things more than one. Architecture is the one art of all the others that gives an idea of the extent to which



THE PAVILION, BRIGHTON.



THE WESTERN FRONT.

a nation commands economic resources, and boasts the intellectual level of its people. For it can at once determine the engineering skill of the race which is exhibited in proportion to the sublimity and complicated nature of the design, and the skill and resources with which it is carried out. This remarkable structure, which affords solid grounds for believing that Muslims have been a very important factor in furthering civilisation, was built for the Prince Regent in 1817. It forms a unique memorial to the fancy of the Prince and the skill of its architects. It might be taken as one of the fabled palaces of the Arabian Nights, and it now makes a fit place for the convalescent Indians. *The very associations and the very atmosphere play the rôle of the best tonic.* The Indians take their repose under the pavilion after which the palace is named. The dome has a floor space of 7,000 square ft., and accommodates some 3,000 persons. This speaks for the engineering skill of the architect, for the construction of such a grand and over-towering dome baffles many brains. The charming gardens, with their trim lawns and beautiful flower beds, bordered by stately trees, form a very well adapted background for the gorgeous palace. The interior is very elaborately decorated, and the dome rises on innumerable columns of a very great height; each of which is set with a golden crescent and star, and the two facing Ka'ba in Mecca bear the Arabic inscription in bold Arabic characters on a red background, which shows them up to advantage. The sacred words impart a sanctity to the atmosphere of the place, and an inconceivable pleasure to the Muslims to whose lot has fallen the proud privilege of residing there.

ISLAM VINDICATED.

By the Rev. L. WALTER MASON, D.D., of Pittsburg.

OF late Islam has excited a good deal of interest and arrested the attention of English scholars, who have made it a topic for their lectures and endeavoured to dissipate misrepresentation. Some of the clergy, too, have displayed a very great measure of moral courage in vindicating Islam by

delivering sermons in its favour in their churches. The Rev. L. Walter Mason, D.D., has extended his sympathy so far as to disseminate in the form of a booklet the sermon that he preached on our religion in his church.

The sermon speaks very eloquently of the breadth of Dr. Mason's heart and his intellectual attainments. It is an original and very scholarly discourse dictated by the genuine goodwill that he cherishes for his community. He has urged with the force of his cogent reasons that religious and national prejudices must be killed in order to restore peace. He lays special emphasis on the absolute necessity for the English to have a better and more sympathetic understanding of Islam, "because it is with the people of that faith," observes he, "that Christians come most in contact, and because Islam is more aggressive than any other non-Christian faith, and because there remain many of the old prejudices which have come down to us from ancient wars between the two peoples." "On the other hand," continues Dr. Mason, "there should be sympathy between Christianity and Islam because both are but different branches of the same great family." He goes on to say:—

"It is easier for us to understand each other since we draw our moral and spiritual ideals from the same ancient law-giver and prophet."

Mohammad (peace and blessings of Allah be upon him!) "accepted the Old Testament and the Gospels and taught his followers to revere them." "But he protested against the corruptions which had crept into Christian thought and practice; its veneration of images was to him idolatry, and with all the vehemence of his nature he preached the Oneness of God." The result was that the warring idolatrous tribes of Arabia became in one generation a great monotheistic nation."

We have appreciated the conceptions of the Rev. Dr. Mason, and mean to give every support to his broadminded views, for they are in exact conformity with the Islamic doctrines as set forth in the Quran, as well as the precepts of Mohammad, the great Exponent of Islam. We hope other men of learning and leading will follow his noble example, and put forth efforts in right earnest to diffuse views that are based upon truth, and will thus, we are

persuaded, create an atmosphere permeated with goodwill and peace.

We must mention that there have been demonstrations of similar charitable activities in the various parts of the British Isles. One of our brothers writes from Liverpool "that recently a lecture, delivered in Birkenhead by Professor G. Currie Martin, M.A., B.D., on Islam, which he is delivering to the Educational Centres in England, secured a most favourable impression of Islam by his honest interpretation of our faith. The lecturer described most faithfully the interesting incidents in the life of Mohammed, his sublime inspiration and noble life, concluding with the missionary movement and his evangelic activity of latter years."

THE WAY TO WORLD PEACE.

A SERMON

By the Rev. L. WALTER MASON, D.D.

ALTHOUGH the Church as it has existed has failed to establish peace, yet, in the name of religion, I protest against the reliance on business, money, and labour as false securities. These are special interests, and special interests never produce universal results. Business interests have produced more wars, probably, than any other cause; very recently an effort was made in the United States Senate, under the specious and hypocritical pretence of patriotism, to engage our country in war with Mexico. A war in which some extensive business interests in this country would undoubtedly have profited. Imagine if you can this great nation, which we love, and which we wish the world to honour, treating Mexico as Belgium is now being treated! And who is there who does not know that the very foundation of organised labour is class consciousness, and that class consciousness is zealously cultivated, and that when organised labour reaches forth its hand in international comity and fellowship, it is only to its own class. It is not a brotherhood of the human race—it is not even a brotherhood of those who toil with their hands—for they leave out the great class of farmers, but a brotherhood of those who work for wages. An exaggerated class

consciousness is a condition which makes misunderstanding, hatred and strife, and not peace.

If peace is ever to come on earth, it must be through man's religious nature, and not through his individual or class interest. It could not come when there was no common religious ground for all men to stand upon. When every nation had its own religion with a different god, there was nothing incongruous in their warring with each other. There would be nothing irreligious in what is going on in Europe to-day if the French worshipped Astoreth and the Germans Molech and the Russians Osiris and the British Baal; each could cry out to their own god in perfect sincerity and believe that their god ought to and would fight for them. But when they all have the same God, prayer is blasphemy or mockery. Civilisation has risen to a monotheistic conception of the universe, therefore religion cannot be interested in any class or nation or race, but in humanity as a whole, its object being the general and universal welfare of man, temporal and eternal. The ideal of religion must therefore be nothing less than the quest of human brotherhood in one great household of God. Its ideal is not the establishment of a special kind or type of civil government, monarchy or democracy, no special type of civilisation; it is not the building up of any one nation or nations great or small, but the establishment of the reign of the law and love of the one God and Father of All.

Religion in its lower forms is not an agency of peace. First, so far as religion turns man's thought to "other-worldliness" and condemns this world as merely a place of probation, its influence on the affairs of the world is negative.

Although Christianity claims as its founder the Prince of Peace, it has never at any time in its history, even in the lands inhabited wholly by Christians, produced a state of peace. This is the truth we need to remember when, thinking of the war, people ask anxiously if Christianity has failed.

The sin of war, like any other sin, is in the mind and heart—is in the intention.

And that intention has never been absent from Christendom, because in time of peace the nations

were preparing for war. There is no guilt resting on the Church to-day which has not been there all the time.

And in the second place, in so far as religion divides men, it is itself a cause of war. Next to business—the desire for plunder—religion has been the most prolific cause of war. When the Church had temporal power it made war exactly like the secular state, only with deeper guilt by calling it a holy war.

The full implication of monotheism is not yet realised in religion. Christianity still has many of the primitive characteristics of a race religion; it starts from “the chosen people” and proceeds on special revelation. Its object is to save lost man from an evil world, and the means is not through the purification and redemption of the world, but through the Church, to help man into a salvation beyond this world.

Jesus taught that man is the child of God and therefore Divine, and that man should work to make this earth into a heavenly kingdom.

The Church has taught the exact opposite, that man is a fallen and depraved creature, and that salvation is after death. It is because the Church missed the ideal and the vision of Jesus, and replaced it with a pessimistic view of human nature and a hopeless view of the world, that it has made so much of future salvation, and done so little to establish righteousness and peace on earth.

So, although we must acknowledge that the Church, that Christianity, has not abolished war any more than has commerce, finance, or organised labour, yet we believe that nothing less powerful than religion can accomplish that end. But it must be religion in a broader, more universal form than that of any race religion.

Religion in a narrow form is more apt to produce war than peace. In this city* this past week a returned missionary from Africa has been telling various audiences of the boundless resources and opportunities in Africa, but

that Christianity must there resist the tides of Mohammedanism.

* Pittsburg.

Of course, he would say it must be a peaceful conquest.

But that such a conquest may easily take a violent turn toward people who are not understood and who are always misrepresented we know only too well.

The Baroness von Suttner during the Balkan war was introduced at a peace meeting in this country by a man who expressed the opinion that while war was a bad thing, that an exception must be made of the present war, which had for

its purpose the expulsion of the Mohammedans from Europe. The statement made by an educated man shows us how religious prejudice may become a very dangerous thing.

A Roman monk in the eleventh century returned from the Orient and inflamed all Europe to arm and rescue the holy sepulchre from the hands of the infidel Mohammedan. Now it is not the holy sepulchre, but diamond mines, water powers, forests, and fertile valleys that are in the hands of the Mohammedans--the disbelievers whom Christians must convert. It does not require very much imagination to see sinister possibilities in such a propaganda should some strong national and commercial interest join hands with this religious prejudice, especially if a liberal portion of fear should be mixed in.

We may expect a great hue and cry when the fact is brought home to Christendom that Mohammedanism, the other great missionary religion of the world, is gaining faster than Christianity. As a vital religion Christianity is wholly confined to the people of Europe, or of European origin. In Africa, Asia Minor, India, China and Japan, Mohammedanism

is spreading as a native religious life of the people.

And, notwithstanding the vast sums spent by the Christian Churches, Christianity has taken root in none of these countries. Christianity grew out of Judaism in Palestine.

Paul, a Greek-speaking Jew, took his interpretation of Christianity to Europe, and Europe further modified it to suit European understanding and ideals.

In the seventh century, Mohammed, an Arab, took his interpretation of Christianity into Arabia. He accepted the Old Testament and the Gospels, and taught his followers to revere them. But he protested against the corruptions which had crept into Christian thought and practice; its veneration of images was to him idolatry, and with all the vehemence of his nature he preached the oneness of God.

The warring, idolatrous tribes of Arabia became in one generation a great monotheistic nation. He insisted in the most explicit and positive terms that his followers should not make the fatal mistake of the followers of Jesus, and give divine honour to him.

That he was only their prophet and leader, and that God alone should receive divine homage.

He did not permit his faith to be called by his name.

His followers never call themselves Mohammedans nor their religion Mohammedanism.

Their religion, the religion of the Quran, is always called Islam, the primary meaning of which is, they tell us, "making peace," and one who follows Islam is called Muslim, or "one who makes peace with God and extends peace to all God's creatures." The greeting of the Muslim is "Assalamo-Alaikum," or "Peace be upon you!"

Mohammed made the great festival of the Muslim year in honour of Abraham, the first teacher of monotheism and the father alike of Judaism, Christianity, and Islamism, and in the Mosque on that day Jew and Christian are invited to join with Muslim in their worship. These are the facts which cause some historians to call Islam the Eastern Christian reformation.

Throughout all the Mohammedan world, the religion of Islam through purely moral suasion and religious inspiration has established temperance to the point of complete total abstinence; while Christianity is so lacking in faith in the power of religion to control the habits of man that it

looks to the civil law more and more to coerce man from without.

Among the forces in the world which make for peace among men, none can surpass in far-reaching persuasiveness religious sympathy. Just as religious antagonisms are the most dangerous because they grow out of the deepest passions of life.

The time has therefore come when men and women to whom is given the great privilege and obligation of moral leadership must publicly confute the well-meaning, but misguided, missionaries who come back to this country and add to the already existing prejudice and misunderstanding of other religions. Especially is it needful for us to have a sympathetic understanding of Islam,

because it is with the people of that faith that Christians come most in contact, and because Islam is more aggressive than any other non-Christian faith, and because there remain many of the old prejudices which have come down to us from ancient wars between the two peoples.

On the other hand, there should be sympathy between Christianity and Islamism, because both are but different branches of the same great religious family.

It is easier for us to understand each other since we draw our moral and spiritual ideals from the same ancient law-giver and prophet. All we ask is mutual understanding, for that is sure to bring with it mutual respect and sympathy, and when Christian and Muslim have become sympathetic co-workers it will be easier to enter into broad-minded fellowship with Brahmin and Buddhist.

* * * * *

Let something happen to a missionary and a warship is immediately despatched.

This seemed to be at one time a part of the technique of the expansion of the British Empire, and younger nations became apt pupils. When Germany was looking for a plausible pretext to seize Kiao-Chao, by a lucky coincidence two German missionaries were killed by a Chinese mob. The fact that

these missionaries belonged to a religious order which had been expelled from Germany made no difference, their death was very promptly avenged by the immediate seizure of the Chinese territory.

The time has come when the people who are working for peace must demand that missionaries not only be subject to the laws of the land they adopt, but that they work in sympathy and conjunction with the native religious agencies. To make even schools a vital good in those countries there should be Muslim, Buddhist or Brahmin teachers side by side with the Christian. That is the kind of religious fellowship the world needs, and the more of it the better.

* * * * *

The deliverance that our age is looking for can never be found by trading religions, nor by remaining shut up in the forms which were once the living language of religion but are now its fossilised remains. Life is an unfolding and enlarging process. Glancing back along the line of our spiritual ascent, we see in that far off Semitic polytheism the formation of Hebraism, and Hebraism grows into Judaism, and Judaism crystallises into such a rigid form that continued growth is impossible within it. Then the life of the spirit takes the form of Christianity. Seven centuries later we see an issue, as it were, out of the side of Christianity, creating Islam for the Orient. But are these two forms, Islamism and Christianity, to be the end of the divine progression? Surely not. The divine spirit of life in man which causes him to outgrow old forms, teaches him to create new and larger ones as his expanding life has need of them.

All this may seem a long way from the problems presented by this present war. It may seem not only remote but vague. But I know of no simple programme or expedient that will go to the root of the evil. It is true that when peace comes, if the United States shall have any voice or any influence in determining the terms of peace, then we want to exert the full force of our influence for such terms as shall make for permanent peace; namely, a general, thorough-going reduction in armaments under the direction of an international council; and the agreement that hereafter all disputes shall be referred to an international tribunal, and that no land or territory in Europe shall be transferred

from one country to another without the consent of the people of that territory, and that the forces of revenge and greed be held in check. These are the details of the peace programme; the programme is easy and simple, the great need is for the desire and the power to carry it out, and that we can only hope for in the new and larger religious life. A religion as broad as the new and growing world-consciousness, not the religion which divides men into antagonistic propagandas, but which unites them in friendly, sympathetic rivalry to emulate and surpass each other in the glorious work of filling this old world with beauty and goodwill and righteousness. This high end cannot be attained in cold blood by merely planning for international arbitration and by figuring mutual profits. It can only be attained by a social enthusiasm which swallows up the interests of each in the welfare of all. Nothing but a religious passion can bring all races into the consciousness of a world family. . . .

“FAILURE” OF CHRISTIANITY.

FREE CHURCHMEN ON LESSONS OF WAR

WORLD-WIDE CALL FOR UNITED CHURCH.

BY a reception of Federation secretaries, held at the Midland Hotel, Manchester, on March 11, the proceedings of the National Council of Free Churchmen were brought to a close.

There was again a full attendance of delegates at the Albert Hall, under the presidency of Sir J. Compton-Rickett, M.P.

The subject for discussion was “The Rally of the Empire—a Call for a United Church (1) to the Continent of Europe; (2) to the world.”

The Rev. J. H. Rushbrooke said Christendom was overwhelmed by a huge calamity. His was not the task of sketching a programme for the organic or the Federal union of the Churches of Christ in Europe; but measureless spiritual services were at command for the purpose.

Our history was not as evil as Prussian teachers represented, but in view of our diplomacies and armaments, our contempt in past days for the rights of the weak, the super-

ficial, frivolous, and, at times, almost criminal irresponsibility of our journalists—had we nothing of which to repent?

This war registered the calamitous failure of organised, or rather of disorganised, Christianity.

It meant in the public relations of the nations of Christendom to one another that material forces counted, but not spiritual; centimetres and howitzers, but not the Cross of Christ. The last word was with Krupp and Armstrong.

FOUNDATION OF SAND.

The Church, the essentially United Church of God, instead of commanding the policies of the nations, was dragged at the heels of worldly diplomacy, and her representatives had become the humble apologists of secular statesmanship. Such things ought not to be.

This great war had now compelled Christians to realise on what a foundation of sand European civilisation had been reared.

The Rev. A. T. Guttery, who addressed himself to the effect of the war on Christian missions, said Protestant and Christian nations were out for slaughter. Horrors were whispered in the bazaars of the East, the kraals of Africa, and the isles of the Southern Seas. But our missionary Gospel must not be thrown on the scrap-heap. The conflict was the awful reaping of perverted philosophy, distorted ethics, and degraded religion. We were not a nation of conscripts, and did not intend to be, despite the threats of certain "religious weeklies." (Laughter.) If Lord Kitchener was content, let the "religious weeklies" be at peace. (Renewed laughter and cheers.)

We had done with apologetics and must now face the great tasks of reconstruction that would follow the war itself. Military ambition must be cast down, investments that fomented racial hate and grew rich on slaughter must be regarded as piracy. The decision of peace and war ought to be taken out of the hands of lonely autocrats and mysterious diplomats and vested in the people.

Dr. Scott Lidgett spoke on "The Principles that should Underlie a Lasting Peace." He reminded the conference that last week the Prime Minister poured scorn on those who began to discuss possible terms of peace.

To discuss terms of peace was open to every kind of objection. It assumed victory before it was won, it might mislead men as to the magnitude of the effort yet needed to win, it might conceivably tend to promote division among the Allies, to assist the intrigues of the enemy, and to mislead the neutral Powers.

It was, however, quite another matter to speak of the principles that should underlie a lasting peace as distinguished from its terms. There was in no wise put forth any claim to material aggrandisement or exclusive advantages for Britain. We should be completely satisfied if the conditions of world-wide freedom and progress were successfully vindicated, and if the British Empire shared in the general security and well-being which this vindication would bring about.

The sanctities of treaties must be effectively reasserted as a standing safeguard against lawless ambitions of particular Powers. Further, the world must be delivered from the standing menace and the crushing burdens of militarism; and finally, in order to do all this, means must be found for strengthening international law and creating some effective instrument for maintaining its authority. These were specially the vital issues which had been imperilled by Germany.—*Daily Chronicle.*

MUHAMMAD'S ATTITUDE TOWARDS THE JEWS AND THE CHRISTIANS.

THE attitude of Muhammad towards the Jews and Christians was in itself an evident proof of his selflessness and sincerity, and of his prophetship from above.

When Muhammad was born, both the Jews and Christians expected a prophet. Christ had come and gone, yet the Jews were still looking forward to the birth of a Messiah. So also Christians expected a true prophet to complete the work which Christ had left unfinished. They expected the promised one—a comforter.

When Muhammad proclaimed his prophetship the Jews and the Christians both approached him. The Jews said: We are ready to accept you as the promised Messiah IF you denounce Christ as an impostor. The Christians said: We are willing to take you as the promised successor of Christ—

the great comforter.—IF you admit that Christ was the son of God.

Now, let us see the situation of Muhammad at that moment. On one hand he most strictly and uncompromisingly denounced idolatry, with the result that his own people and most of his own relatives—the powerful and noble scions of Koreish, who were the custodians of the great temple of Kaaba, which was adorned with about three hundred and sixty fine idols—became his deadly enemies. They reviled him because he denounced in most vigorous terms the religion cherished by his own forefathers. While the people of Arabia worshipped hundreds of idols, he proclaimed the Unity of God. While the Arabs buried their own daughters alive, he preached that even the birds and animals were people like unto man and should not be ill-treated. While the Arabs were divided and re-divided and sub-divided between themselves, Muhammad announced the brotherhood of man. In short, he could not make any sort of compromise with the heathen. They tempted him with money, wealth, land, and power, yet he could not, and did not, yield. They did their best to take his life, and more than once all but succeeded; yet he could not, and did not, yield. They ostracised him, they even exiled him, yet he remained faithful to the mission entrusted to him. He proclaimed—and proclaimed at the top of his voice and from the bottom of his heart—that *there was no god but God*. He never could make a compromise with the idolaters, and he never did. He risked his life, he drew out the sword, he staked everything, and did not leave his mission. He remained frankly uncompromising with the idolaters.

But, on the other hand, from the very first day of his prophethip he stretched out a friendly hand towards the Jews and the Christians. He plainly told them that he had come to preach no new religion; he simply wanted to revive the old religion of Abraham. He at once accepted all the Biblical prophets. In fact, the Quran repeatedly says that prophets were sent to every nation, and goes so far as to admonish the true believers not to make any distinction between the prophets. Muhammad, instead of denouncing any of the Biblical prophets, has cleared them of the blemishes and weaknesses which were

attributed to them by the Testaments themselves. But, in spite of all this, he could satisfy neither the Jews nor the Christians.

Christ, he believed, was a prophet, and he boldly said that no distinction should be made between Christ and Moses, or even himself. The Quran shows greater and truer reverence to Christ than does the New Testament, so Muhammad had to flatly refuse the offer made by the Jews. It would have been very easy indeed to have achieved the position the Jews offered him. He had not only accepted Moses as the prophet, but he had also accepted the God of Moses to be his God. He had even gone to this extent as to adopt and adapt almost all the rituals of the Jews. So, if he had been a self-seeker or a time-server, he would, without any great compromise of principle, have accepted the Jewish view about Christ, and thus received the powerful support of the Jews, and had been hailed by them as the Messiah.

With the help of the Jews he would not only have crushed the weak Christians, but also the vigorous Arab idolaters. He would have surely escaped from all those troubles and persecutions which he and his few followers had to bear in the early days of his mission. By one stroke the persecuted orphan would have become the powerful king like Moses himself. The Christian element in Hedjaz was quite negligible. The Jews were strong. The Jewish help would have been extremely useful at that moment. If Muhammad had joined the Jews in denouncing Christ not a soul would have blamed him for doing so. Even to the Christians themselves it would not have mattered much whether Muhammad denounced Christ altogether or simply deprived him of his deity. But Muhammad was a true prophet from above. His own personal advantage or disadvantage did not affect in the least his prophetic words and works.

The all-knowing Almighty had revealed to Muhammad that Christ was NOT an impostor, as the Jews considered him to be, and so Muhammad could not at any price denounce Christ's prophethood, and he never did; and again staked all, including his own life. The result was that the Jews became Muhammad's deadliest enemy, and a Jewess

even poisoned him. Muhammad incurred all this enmity of the Jews only because he, instead of denouncing Christ, undertook upon himself to defend Christ and his mother from all the calumnies. He went even so far as to make the cause of Christ his own cause, and brought forth the character of Christ even in a brighter light than that thrown by Christians themselves upon him. Yet this partiality towards Christ was NOT taken through any selfish motive: it was not meant to be a bribe to the Christians to gain their support. Muhammad went so far as to put Christ and Adam on the same plane. He admitted the purity of Christ's mother. He even said Christ to be the Command of God. But never, never, and yet never, he could, nor he did, admit Christ to be a begotten Son of God or one of His partners and co-sharers. He said, and said it forcibly and repeatedly, that Christ was a man as are other men. He drank as others did, he ate as others did. Muhammad never did admit a Saviour or a redeemer except every soul itself as such for itself. He thus acquired the enmity not only of the Christians of those days for his religion, but even to-day Islam is cursed by the Christians as the antagonistic "Faith," and Musalmans—the only truly monotheistic people—are proclaimed to be heathens worshipping the tomb of Muhammad or his coffin or what not, while Muhammad boldly proclaimed

"In nama ana basharun mislukum"

(I am but a man as you are).

While Muhammad never desired for himself any greater respect than that of a brother, his followers are said to worship him as a god! While Christ-worshipping Christians are supposed to be monotheists, the worshippers of the One and Only God are called heathens!

Muhammad could have very easily acquired the support of the Christians if only he had stooped himself to man-worship—in the worship of Christ. But that he could not do, and he never did. Only because of his selflessness and sincerity he incurred the mortal enmity of all the people then in or near Hedjaz.

So Muhammad defied—almost single-handed—in fact, at first altogether single-handed, but afterwards with the support of his wife, his cousin, and a few of his other close friends

who knew him most and best—the idolaters, the Jews, and the Christians. And yet he triumphed, and continues to triumph, and shall ever continue to triumph even when the earth is smashed to pieces—even when the sun becomes dark. Muhammad preached the Unity of God. He preached the truth, and the truth shall always triumph.

The victory, the triumph of Muhammad is the victory, the triumph of God Himself, and God will always triumph. He will always be victorious. The Quran says: "They want to put out the Light of God by their breath. They shall not succeed, and God will make His Light perfect." The light of Islam is unextinguishable. The Muslim nation, if it follows the sincerity of Muhammad and the light of Islam shall never die. *Insha-allah!*

AL-QIDWAI.

THE SECOND PLEDGE OF AKABA.

By Prof. Haroun Mustapha Léon.

[It will be of interest to our readers to know that brother Professor Haroun Mustapha Léon, M.A., Ph.D., LL.D., F.S.P., has been a True Believer for 33 years, having accepted Islam in 1882. Our brother is a Fellow and Honorary Member of many learned societies in Europe and America. He is an able philologist, and is at present contributing a series of articles on the "Etymology of the Manx Language" to the "Isle of Man Examiner." His services to this important branch of science have frequently been recognised by learned bodies, and quite recently the Potomac University (U.S.A.) have conferred upon him the degree of M.A. Brother Dr. Léon is also an earnest geologist. He frequently lectures on scientific and literary subjects before learned and other societies. He fills the important position of Secrétaire-General of "La Société Internationale de Philologie, Sciences et Beaux-Arts" (founded 1875), and is the Editor of "The Philomath," a scientific magazine, published in London. Dr. Léon received many decorations from Sultan Abdul-Hamid Khan, the late Shah, and the Emperor of Austria. Some years ago, when then resident in England, he frequently lectured at the Liverpool Mosque.]—ED.]

ONE of the fascinatingly thrilling incidents in our Holy Prophet's career was that of the meeting between him and the Ansari, at the witching hour of midnight under the shadow of the Mount of Akaba, and the taking thereof by a company of devout men and women, alien by blood and family, but kin by faith, to the noblest son of the noble race of the Quraish, of the solemn pledge which was for ever to link their fortunes and fealty to the last and greatest prophets of Allah. 'Twas in the fifty-second year of the

Prophet's glorious life (621, Christian date) when the month of pilgrimage arrived, the converts to Islam at Yathrib (Medina) were enabled to journey in safety and security to Mecca, and there to once more enrapture their souls by listening to the pearls of wisdom which fell from the sanctified lips of Muhammad, Al-Amin (the eternal peace and blessing be upon him and his descendants for ever!).

The occasion was a critical one, for the Quraish, in their unbridled and unreasonable hostility, were but waiting for an excuse to unsheath the sword of persecution, and to redden it with the life-blood of Ahmed the Blessed and all those who followed him.

Much had happened during the year that had elapsed since last Mustapha the blest had delivered his all-convincing oration to the Medina pilgrims in the valley of Mina, and when his auditors, so overwhelmed by his magnificent presence and his matchless eloquence, had turned the one to the other and exclaimed :—

“Surely this is the prophet with whom the Jews are ever threatening us. Verily it behoves us to make no delay, but to be the first to follow him.”

The result of the preaching of Muhammad (on whom be eternal peace!) on that occasion was that a band of twelve faithful disciples acknowledged him as the Prophet of Allah and entered into the sacred fold of Islam. Ten of these converts were of the tribe of Khazraj, the remaining two belonging to the tribe of Aus.

The following is the oath of fealty which they then took :—

“We will not worship any but the One God ; we will not steal, neither will we commit adultery, nor kill our children ; we will not slander in any wise ; nor will we disobey the Prophet in anything that is right.”

When the twelve had taken this solemn engagement, the Prophet raised his hands and blessed them, saying :—

“If ye faithfully fulfil the pledge ye have just taken, then Paradise shall be your reward. He that shall fail in any part thereof, to Allah appertaineth His concern either to punish or to forgive.”

This ever-to-be-remembered incident is known in the imperishable annals of Islam as

THE FIRST PLEDGE OF AKABA.

It was so termed from the name of a little eminence in the defile on which our Prophet stood when the noble band of twelve converts took their oath of fealty. A mosque now marks the historic spot.

The twelve new Muslims returned to Medina zealous missionaries of Islam. Their fervour and their industry in propagating the Faith was so great that the Truth from Allah rapidly spread from house to house and from tribe to tribe. The idols of their ancestors were flung down, and left as fit companions for moles and bats, and by tens and by scores the people accepted and believed, and accepted the invitation of Allah to enter into the habitation of Peace.

So successful was the movement in Yathrib (Medina) that the leaders thereof were unable to keep pace with the same. So they wrote to the Prophet to send them a teacher who was able to recite the Quran, and to give instruction in the Faith. An earnest young disciple named Musib, a great-grandson of Hashim, who had lately returned from exile in Abyssinia, was deputed for that purpose, and in the course of time others were despatched to assist in the work, among them being the sainted blind man Abdullah-ibn-Omm Maktum, to whom reference is made in the 80th Sura ("He frowned") of the Quran Shareef.

Reports of the amazing success of Islam in Yathrib were brought to the Prophet. Aware, however, of the fierce hostility of the Quraish, and not desiring to provoke a conflict with them, Allah's messenger advised, for the present, that prudence and secrecy should be observed. Even the great body of Yathrib pilgrims, who travelled along with the Muslim converts, were unaware of their full object. Musab accompanied the pilgrim party and acted as the means of communication between the Prophet and the new converts.

To evade the observation of, and a possible attack from, the enemies of Islam, a secret midnight meeting was arranged for between the Prophet and the fresh adherents to the Faith; and in order that the strangers, in case suspicion or enmity was aroused, might be as quickly as possible beyond the power of their enemies, the time for such meeting was arranged to be at the close of the pilgrimage when, the ceremonies thereof being all concluded, the multitude would, on the following morning, disperse to their homes.

The spot fixed as the place for the *rendezvous* was the same secluded glen of Akaba, hallowed by the pledge taken therein twelve months previously by the little band of twelve converts, and instructions were given to all those who were to take part therein that they were to approach there with every caution and discretion, "waking not the sleeper, nor tarrying for the absent, nor the tardy." The Prophet, accompanied by his uncle Abbas (as yet an unbeliever, but sufficiently trustworthy to be permitted to be present), arrived at the trysting place an hour or two before midnight and awaited the coming of the others.

He had not long to wait, for out of the darkness of the night, first one and then another, singly, or by twos and threes, appeared stealthily moving over the barren rocks and along the stony valley towards the hallowed spot, until at last seventy-three ardent disciples (sixty-two of the Beni-Khazraj, eleven of the Beni-Aus), with two women, and including the twelve original converts, who had previously met Rasul-Allah on the same spot, had assembled.

Bidding them to be seated, and taking his position by the side of his nephew Abbas, in a low voice thus addressed the assembly: "O men of Yathrib! People of the Beni-Khazraj!* Ye are well aware of the exalted rank that this my nephew, Muhammad, holdeth among my kinsmen the sons of Haschem. Though opposed to his new faith, we have supported him, because he is of our blood, and will continue to support him; but he hath found favour in the eyes of your people, and is prepared to become one of you. I charge you, however, ye Khazrajites, to consider well this matter; if ye are strong enough to defend him against all who may rise up to harm him and thee. If ye be stout and valiant men, and are willing to sacrifice, if need be, your lives and your goods to his cause, it is well, but if such be not the case, then I charge you to abandon him now, and you will not be tempted, to your eternal shame, to betray him later. Men of Yathrib, what say you?"

Then spoke Bari, an aged Khazrajite chief, and replied: "We have listened to these words. We are all men of one mind. Our resolution is unshaken. We will be faithful to

* The people of Yathrib (afterwards called Medina), both of the Khazraj and the Aus tribes, used to be addressed collectively either as "Men of Yathrib," or as Khazrajites.

our promises and to Muhammad, even though it cost us our lives. Our resolution is taken; it is now for thee, O Prophet of Allah, to speak and to give thy decision."

The best and noblest of men replied, first by reciting some verses from the Holy Quran, then dwelling on the blessings of Islam, and finally concluding by stating that he would be content if all those present pledged themselves to defend him as they would protect and defend their wives and children.

Directly the Prophet had ceased speaking, on all sides and from every person present came eager assertions that they were all ready to give the required pledge, and that they would receive and defend the Prophet even if it cost them all their wealth, aye! even their lives. Then Abbas, holding Muhammad's hand clasped in one of his, and raising the other aloft, called aloud, "Hush! Perchance there may be spies abroad. Let your men of years stand forth and speak on your behalf. Of a verity we fear for your safety if our people should discover us thus assembled together. So plight your faith quickly here and now, and after ye have so plighted the same depart ye with all convenient speed and the greatest silence to your camp.

Then the chief men of the tribes stood forth, and Bari, as their spokesman, said:—

"Stretch out thy hand, O Muhammad, thou Prophet of Allah!"

He stretched it forth, and Bari struck his hand thereon, as was the Arab method in taking an oath of fealty. Then all the rest of the company, save the women, came forward and did the same. Then the women approached and recited the formula of the first pledge of Akaba, but did not touch the Prophet's hand. Then Rasul-Allah named twelve of the chief men as *Nackib* (or leaders), four of whom were of the tribe of Aus, the remainder being Khazrajites, and he said:—

"Moosa chose from among his people twelve leaders. Thus shall ye be the leaders and sureties for the rest, even as the Apostles of Isa (Jesus) were; and I am the surety for my people."

And they answered—

"Be it so as thou hast said."

Then Muhammad (on whom be eternal peace!) gave the command and the assembly was dispersed, and each person returned to the place from whence he came.

So ended the glorious and ever memorable night on which was given the Second Pledge of Akaba.

THE DAYS OF IGNORANCE.

III.

WHEN speaking of the "higher thought" of a people it is as well to know in outline at least what we mean by the "higher thought." To the "lower" stratum or ignorant portion of a community all "higher thought" is taboo: it is to them not "higher thought," but mistaken thought, sheer error. There has always been in every age of civilisation a vast difference between the "highest thought" and the "lowest thought" of any nation, race, or people. In the present the difference is greater than ever it was before. Yet in the present, as in the past, the "highest thought" has never been very widespread; it has always been confined to the few—to the few leading thinkers or scholars of the time. Their thoughts are in general the standard by which the "highest thought" and the "lowest" are measured. They are the expounders of what purports to be the "highest" thought, and those thoughts seldom reach, touch, or move the great mass of the people. The "lowest" thought, therefore, is that thought which partakes of the more superstitious customs and practices of the past, especially in the fields of religion and philosophy, and carries with it ideas and beliefs which have been proved to be wrong by the later research and further experiences of mankind.

The "higher" thought is that thought or attitude of mind which draws further and further away from the superstitions, customs and beliefs of the past, and which attempts to attain a clearer conception of the world or universe as a whole: a purer conception of Deity or purer God-ideal, and a nobler and broader outlook on human life, progress, and destiny. I am not attempting to lay down any hard-and-fast scientific

or philosophical rules or formulæ that shall be binding for ever, eternal in their validity; but I am trying to outline a simple method by which a reader may sketch in the course of his reading the various phases of thought or the development of thought in a people. In the Arabia immediately preceding the advent of Islam, no philosophical thought of any consequence existed. People must have held some ideas concerning the universe, but no high or clear world conception is evident. With the concept of Deity it was different. A purer monotheistic ideal than that of orthodox paganism was in circulation and carrying with it a better ethic. The men who held and expounded those purer concepts were known as *Hanifs*. The old idea formulated by Sprenger that those men constituted a distinct sect must be cast aside as unwarranted. Those Hanifs must have been few in numbers, and their teachings or ideas could have had very little effect on the mass of the pagan Arabs. The names of a few of those men have come down to us. One of them, Umayya, son of Abu'l-Salt, wrote verses of a religious tendency, of which the following lines outline its theistic position:—

“So, the signs of our Lord are everlasting,
None disputes them except the unbeliever.
He created Day and Night: unto all men
Is their Reckoning ordained, clear and certain.
Gracious Lord! He illumines the daytime
With a sun widely-scattering radiance.

* * * * *

Vain before God is every religion
When the dead rise, except the Hanifite.”

The theology revealed here would appear to be a fairly high form of deism, and to that we may add a condemnation of certain ritualistic practices and customs of paganism. They rejected the worship of idols, and proclaimed abstinence from flesh sacrificed to the heathen deities. Some of them were also opposed to the drinking of wine. This objection does not seem to have been merely ascetic. Too much stress has, I feel, been laid by writers on the probability of the Hanifs borrowing their ideas from Christianity and Judaism. Neither Christianity nor Judaism was likely to teach them anything on the points recorded above. Both religions were corrupt, and the corruption was probably at its worst where Christianity and Jewry came into contact

with pagan Arabia. Pure monotheism had departed from Christianity, the worship of images was as prevalent as among the pagans, while total abstinence from wine was a thing undreamed of in Christendom. If those Hanifs were so much in touch with Christians, and so much impressed with Christian principles that they borrowed those ideas from them, how comes it that they entirely neglected to borrow any of those doctrines on which Christians laid particular stress, and adopted only doctrines that very few Christians of that period could have thought on and none would have troubled themselves advocating? To assume that they came into contact with Christianity and borrowed a few details seldom dealt with, while ignoring the fundamental doctrines continually expounded by its teachers, is a curious way of investigating history and religious development. I leave the formulators of the theory on the horns of their own dilemma. We do not find a primary dogma or doctrine of Christianity attributed to those Hanifs, and what has been attributed to them as beliefs they might more readily have borrowed from other sources than from adherents of Christianity or Judaism. According to the Arab tradition, the beliefs were an off-shoot of the older and purer faith of the Patriarchs, and had been corrupted, re-taught, and revived at various stages of history by succeeding prophets or teachers before the advent of Islam. However that may be, the light was a glimmer only, a taper burning in the wilderness, soon to be eclipsed by a brighter and a steadier flame.

In the core of Paganism, as represented by its leading poet, religious broad-mindedness was at a discount, and philosophical thinking barely perceptible. Scepticism has been claimed for some of the singers, but the common illustration given of the poet-warrior reviling his divinity because of a refusal to allow him to avenge a kinsman when appealed to through the cult of the divining arrows, is scarcely a strong point. He might more readily doubt the method of approach than the power of the divinity. Such scepticism must have been weak, momentary, and ineffective for progress, at least progress that would be rapid and widespread among the people. What predominates in the early poetry is the Arab excellencies—courage, strength, hardihood, endurance, prowess

in combat, and eloquence. Loyalty, honour, forbearance, and charity have a place, but a narrow one. Lacking the broad principles of a wide humanitarianism, they are confined generally to duties to kinsmen—the clan or the clients. They seldom, if ever, carry with them the softer, gentler, and more refined virtues which bring in their train kindness towards and sympathy with others; although the pagan Arab could on occasions be lavish in his hospitality to the stranger and true to his given bond.

"I was true with the mail-coats of the Kindite," said Samaw-al, when he kept his promise, even in the face of war.

"I strive for lasting renown,"

says Imru'u'l-Qays, supposed by many to be the greatest poet of Arab paganism, and certainly paganism's fittest and best spiritual exponent.

"And it is men like me that sometimes attain lasting renown. Never, while life endures, does a man reach the summit of his ambition or cease from toil."

Fine sentiment, showing a keen perception of life, and a clever synthesis of every-day experience. But of what value is it to the poet himself? Where does it lead him? to pleasure and the love of women. The poet rises higher and sings better when reciting his forays and describing amours than when attempting to put into philosophical language the records of experience.

Zuhayr touches far deeper wells of human knowledge and experience, and reaches higher planes of thought.

"Attempt not to conceal from God the designs which your bosom contains, for that which you strive to hide God knows.

"He sometimes defers the punishment, but registers the crime in a book, and reserves it for the day of retribution; sometimes he hastens the chastisement."

"He who keeps his promise escapes blame, and he whose heart is directed to the resting place of integrity (duty) will never stammer nor tremble in the presence of others.

"He who shields his reputation by generous deeds will augment it; and he who guards not himself from censure, will be censured.

"Experience has taught me the events of to-day and yesterday; as to the events of to-morrow I confess my ignorance.

"An old man never grows wise after his folly; when a youth has acted foolishly he may attain wisdom."

Various translations of the early Arabian poems have been made by well-known Orientalists, and may be consulted by readers. I herewith give a poetic rendering of the first two verses given above; it is taken from Professor Nicholson's "History," and will serve as an example:—

"Will ye hide from God the guilt ye dare not unto Him disclose?

Verily, what thing soever ye would hide from God He knows.

Either it is laid up meantime in a scroll and treasured there

For the day of retribution, or avenged all unaware."

See also "The Seven Golden Odes," by Lady Anne and W. Blunt; and "Ancient Arabian Poetry," by Sir Chas. Lyall.

We can find in this literature no slumbering forces of ebullient mentality waiting to be coerced into activity or breathed into a mightier and more lasting flame. Such forces left to themselves might have grown with experience, but the growth would have been slow, creeping onward, glacier-like, through the ages, reforming by degrees.

When Muhammad came and launched forth the soul-stirring dictates of his Divine Evangel, those forces may have been with him, but they were too weak to become an effective rallying point for his cause, too inanimate to support and help him in his mission. Besides, he went ever so much further than the Hanifs. No mere logical reasoning, no quiet persuasion, no calm discourse would have brought the Arabs of paganism into the fold of Islam. They were too far down in the scale morally and mentally. Moral and mental progress was necessary, but it could only be accomplished in the lifetime of one man by a moral and mental revolution. That revolution could only be initiated, maintained, and finished by flashing eloquence, red-hot enthusiasm, and biting rhetoric. Strong language was required, strong denunciation of wrong and error, but language in crisp, short sentences, simple and clear, that the Arab might understand. The social atmosphere was corrupt, morally degraded; habits, customs ingrained by the use of centuries and sanctified by religious practice and ancient ritual, had to be overthrown.

The Meccan Suras came: fiery utterances, iconoclastic thunders, prophetic lightnings borne on the altars of heaven and kindled by the spirit of God.

"Islam pregnant with celestial fire"

dawned in splendour on the hills of Nejd and on the sand hillocks of Hejaz: subtle theology and deep philosophy would have fallen unheeded on the Arab of the town and the Bedawin of the sands, as a drop of water is swallowed in the barren stretches of the wilderness. Chords had to be touched they felt and knew, and explanations given they understood. The chords were touched and the explanations made, and the Arab awoke from his sleep of the ages and sprang into the foremost files in the vanguard of humanity, with the example of Arabia's greatest son to sustain him, and with Islam as a guiding star.

It is not to be supposed that the light which burst in glory on Arabia thirteen centuries ago and illuminated the hearts and revolutionised the lives of men made all men perfect who came under its influence. The habits and customs of centuries cannot be eradicated in a lifetime, far less in a few short years. The seed may be planted, but time must pass before the plant attains maturity and the grain is made ready for harvesting. It is enough to say that mankind is human, and, being human, is liable to err. True religion may reduce that liability but will never wholly overcome it. The imperfect can never bridge the space between it and the perfect, the finite the space between it and the infinite, the human the space between it and the divine. Yet the moral results attained even in the few short years at the disposal of the Prophet were remarkable. The revolting pagan practices of religious ritual was abolished, the destruction of female children forbidden, the blood-feuds condemned, the status of woman raised to the highest pinnacle, and the way paved for a complete brotherhood of man. Slavery was so regulated and bound by laws that had the Muslims kept strictly to those laws the institution of slavery would have terminated centuries ago. The laws were so framed that slavery would die out as the race progressed to a higher moral level and a purer social and economic standing. The same kind of hard and fast regenerating laws were laid down to govern the intercourse

of the sexes. Polygamy, which it should be remembered is as "natural" as monogamy, was in general practice among the Arabs and was unlimited. The Prophet restricted the number of wives and framed laws which in the correct conditions made polygamy obsolete and monogamy supreme. But we have not realised those conditions wholly. It is as natural for all females to seek to fulfil the functions of their sex as all males, and in all, or nearly all, communities the females are in the majority—a small majority. The extra females have the same rights and the same inherent instincts as the others. Monogamy can only be supreme and pure socially when the sexes are equal. The sexes are not equal.

Christianity and Islam have been forced to meet the natural conditions. Islam met those conditions by recognising them, and by framing laws that legitimised the mother and the offspring, safeguarding their honour, preserving them from shame and degradation, providing for and securing by law their social status and economic position and welfare. Christianity attempted to meet the conditions, not in its first years, for then it admitted polygamy, but in its latter supremacy, by means of prostitution—by the degradation of the women and the shame of the offspring; by the multiplication of social outcasts who are so situated as to form the dregs of the community, and by the forces of ostracism applied to those often compelled to become parasites on society. It seems to be always forgotten or ignored that Islam does not compel a Muslim to marry more wives than one. It recognises that monogamy is the general condition, but that the additional women have their rights also, and that Nature has so constituted some males that such license is a part of their character, of the inherited tendencies born with them; and in doing so it has provided safeguards for the honour and the social preservation of the mother and the offspring, while at the same time recognising and upholding that monogamy is the general and primary rule of Nature, and, therefore, the highest moral aim of the individual components of every community.

By the end of the third decade of the seventh century the social and moral system of Arabia was changed, regenerated, reformed, remoulded. The change was more widespread and

more lasting than had ever occurred before in such a short period in any race or nation or has ever taken place since. Rapid, revolutionary, continuous, progressive.

THAT ONE MAN MUHAMMAD.

A few short years of eloquent pleading, denunciation of wrong and false moral standards, the reformation of laws social and economic, material and mental.

ISLAM VICTORIOUS.

Medina, Damascus, Baghdad, Cordova, Cairo, Fez, Seville, Granada, Merv, and Agra. A blaze of glory, the march of civilisation, the pageant of nations, tribes, races and peoples, the splendour of the ages. Literature, science, philosophy, and art. The Days of Ignorance were gone.

ISLAM TRIUMPHANT.

J. PARKINSON.

FLOWERS OF THE DAWN.

(From the Persian Muslim Philosophers.)

Translated from the Persian by A. NEVILLE J. WHYMANT,
Ph.D., Litt.D., F.S.P.

PRAYER is the key to the palace containing
The pleasure and joy of the soul,
Why art thou still then in slumber remaining,
While endlessly Time's seasons roll.
O Allah! one moment's memory of Thee
Is a long life—even eternity.

JALAL-UD-DIN RUMI.

So sure doth he love Allah that his love
In one great flame hath swept away self-love.

JALAL-UD-DIN RUMI.

If life in thought for dress or food be spent,
Sadness with folly raids your tenement.
How little do you know the fruits of life
If all your steps to pleasure's room are bent.

Do not in pride rejoice o'er fallen foes,
Take thou a lesson from the blushing rose;
Remember that thy bloom lasts but a day,
And thy poor spirit rides the wind that blows.

As in their flight they vaunt their vain display
 Throne, kingdom, power, all show the fleeting sway
 Held by the seeming great, do you regard
 The purity of others' names to-day?

SADI-AL-SHIRAZI.

While dreaming in a mist of early dawn
 The false and true upon my sense were borne.
 Hast seen the Mosque is now prepared within,
 Why dost thou wait—why is thy heart forlorn?

By Allah's grace we live, we move, we learn,
 Our one great lesson—'tis ourselves to spurn,
 Is HE not *all* we need to learn about
 Before we to the Higher Mosque adjourn?

OMAR KHAYYAM.

THE PHILOSOPHY OF YESTERDAY.

By A. NEVILLE J. WHYMANT, Ph.D., Litt.D., F.S.P.

LANGUAGE has ever been a mysterious subject. Not only has it been mysterious, but it has held almost inconceivable puzzles for those who knew it best. And such a puzzle confronts us now as we recall the many hundreds of instances where we have heard that word "yesterday"—accompanied, it may be, with a haunting note of sadness, or perhaps clothed in gay vestments, or even in some cases it has fled away followed by a sigh of relief. And a realisation of being invisibly bound to the yesterdays comes over us—a feeling that the past is a magnet to draw us occasionally back into the shadowy forests of reverie. Who shall say whether our retrospect will be joyous or sad, happy or fraught with the regrets of bygone years? One is tempted to make such a surmise when one reads those lines of Omar Khayyam:—

"Come, fill the cup, what boots it to repeat
 How time is slipping underneath our feet?
Unborn to-morrow and dead yesterday,
 Why fret about *them* if to-day be sweet?"

And here a new element is introduced—*To-morrow*. No matter where we look in the ponderous tomes of the world's literature, no matter which philosopher we consult, we find that those who throng life's bazaar are drawn back and forth

—first obeying an impulse, leading they hope to a bright fruition on the morrow; next being drawn irresistibly back by a forgotten strand linked with yesterday. Difficult indeed is it, unless we fling away reason and thought, to refrain from casting back along the avenue of yesterday, or stealing a furtive peep through the curtain hiding the to-morrow.

And since this is all a part of the psychology of human nature, I want for a short time to examine the yesterday in the light of bygone ages of philosophy. For surely it is not inherent in man's nature to search the garden of "dead yesterday" to find only snakes and deadly poison for his pains? Not wholly in accord with truth was the divine philosopher, Sadi-al-Shirasi, when he said "No voice shall answer from the dead again," for voices from the long forgotten past have called high powers into life and have crushed demons whom none living could kill.

It is so old an adage that it is hackneyed to a degree that "experience is the best teacher." And what is experience? Is it not the accumulation of yesterdays? "He who would order well the present," said a Chinese philosopher 3,000 years ago, "must first study the past." How different this teaching from that of forgetfulness! In short, we must call up the buried spirits of long ago and hand over our gowns and pens to them unless first we are taught by them ourselves. Only under these circumstances can we presume to teach and write our philosophies.

Ages upon ages ago, before the first mighty empire had fallen, man had not learned his part in the drama of life. He held himself sufficient for all things, and knew not where he erred. A man arose who had been taught of God, and said that man might not live until he knew who had given him life. And because man knew nothing other than that he himself *lived*, they called the prophet madman and drove him from them, and he died. The empire fell and was succeeded by another, whose ruler said "I am he who shall transform the world. I will mould it as it were clay, and none shall deny me." The people of the new empire looked at the history of the first and wondered why it fell into confusion. In this age, too, a mighty scholar grasped the eternal secret and told it to the world. And pityingly they looked upon him, and marvelled that so learned a man should speak

such madness; and, even like the people before them, they cast him out from amongst themselves. And in due time, like a wonderfully beautiful edifice overcome by Nature's laws and inwardly worthless, the second empire sank into the ashes of the first.

"Out of the putrid heap of yesterday's dead roses shall rise the most glorious rose-garden of the morrow." So wrote the old Persian philosopher. And it is so every day. So that out of the decay of the two first empires rose a third, more mighty and glorious than its predecessors. And the scholars of this empire pondered long over the tablets hidden in the schools of the two previous kingdoms and wondered why the scholars of an earlier day were unheeded by those they strove to teach, and they themselves began to teach the doctrine that man is not all, nor is he of himself alone. Long, long years they taught, and although they were not treated so harshly as those who had lived before them, yet the thronged cities were indifferent to their message, and heeded not the call. Yet still they taught, and knew not that the empire had already begun to decay. And one day the sun set upon a decadent people and a fallen empire.

Many hundreds of years passed by—many kingdoms rose to power as on the crest of a wave and as swiftly fell again. But by this time the philosophy which began with the first empire had developed and grown till all the world knew of it. Yet still it was not understood. But one evening a philosopher was walking with a monarch in the garden when the king admired the wonder and beauty of the stars. "Yes," said the philosopher, "but more wonderful still is their message." "What is that message?" asked the king. And the philosopher answered "*Seauton gnothi—know thyself.*" "Indeed it is a wonderful message," said the king, "but how shall I know myself?" The philosopher replied, "Only by a study of all the philosophies since the world began." And the king replied, "Then I may not know myself, for time is too short for me to study them all since I am not like you, a philosopher." And thus the monarch went his way dissatisfied, for he did not know the way of Eternal Truth.

But in later years came a prophet, who saw how great a body of books there were and how no one could learn so many philosophies in his life, and taking a jewel from this

casket and another from that until he had the best of each he strung them together and called his faith "Islam." "And why should it be called Islam?" queried one of his followers. "Because," he replied, "man cannot know himself until he hath seen Allah, and to see Allah he must submit to the Divine Will that he may be led up the golden staircase of perfect vision; and Islam means submission to the Divine Will."

And so the philosophy of yesterday unfolds itself as a mystic carpet of infinite powers. How ill advised we would be to let "dead yesterday" lie unmolested can be seen by all who will examine their lives robbed of this universal standard. Reason is the great guide of the Muslim (under the direction of Allah), and reason is built up with the bricks composed of the actions of yesterday. The voice from the past speaks with no uncertain tone and holds no shadow of doubt in it. The ordering and directing of our lives lies in the hands of Allah, but he lived yesterday, lives to-day, and will live to-morrow. If we would learn our lesson well, we cannot be satisfied with to-day, which is merely the completion of yesterday, nor will to-day suffice when to-morrow will bring a brighter sun, a clearer sky, and a higher hope.

The cities and empires of yesterday are buried in dust and decay. Yet their ashes are pregnant with messages of lofty faith and boundless hope. Nothing that has been vivified by the hand of Allah can die, and think you He would have us rub the slate clean of messages left us through the ages? Let us rather read and learn them well, that understanding them we may add a message of our own, that when our to-day becomes another's yesterday he may from our mistakes learn wisdom, and mounting to our temple of faith make it loftier and wider till it reach the home of Allah Himself.

ADORATION.

Based on the December Number of the *Islamic Review*, page 598.
 "O people, adore your Cherisher."—The Quran ii. 20.

WHEN morning glory gilds the sky
 My prayers descend to Thee, Most High,
 Alone the heart with Thee communes,
 The garb of Reverence assumes.

I gaze into the scene around
 Where new life everywhere abounds :
 The birds before me chant their psalm,
 "Fear God" they twitter through the calm.
 No melody could more inspire
 On flute or cymbal, harp or lyre.
 Sweet drooping flow'rs awaketh now,
 The sun has kissed them on the brow.
 The dew still lingers on the lawns,
 With crystal pearls their blades adorns.
 And bells are sounding through the air,
 And man goes forth devoid of care.
 Who knoweth ere the Vesper chimes ?
 Commit into His hands thy times.
 From furnaces the smoke ascends
 As a petition from all hands.
 The children wend their way to school,
 No happy childhood breaks this rule.
 The bees are humming in the grove ;
 How sweetly coos the turtle dove.
 And in the woodland's leafy bower
 Moss, primroses and bluebells tower.
 The brooklet babbles all the day,
 "What can you have to say, I pray ?"
 The love of Allah is my theme,
 I'm kissed all day by His sunbeam.
 Amphibious frogs the waters guile,
 Then dry their coats and rest awhile.
 See, myriads of butterflies,
 Red, white and blue their fav'rite dyes.
 The golden orb sinks lower, lower,
 The azure clouds float slower, slower.
 Ten thousand stars patrol the sky,
 They fix God's *Canopy* on high ;
 The shadows lengthen deeper, deeper,
 Eternal God be Thou our Keeper.
 When the Crescent Moon appears
 Send Thy peace—dispel our fears ;
 Earth is covered with a pall,
 Heav'nly Watchman guard as all.

London, March 16, 1915.

MARIE PERKINS.

SOME EMINENT JEWISH PHILOLOGERS OF BYGONE AGES.

By Prof. H. M. Léon, M.A., Ph.D., LL.D., F.S.P.,
 Secrétaire-general de la Société internationale de philologie,
 sciences et beaux-arts.

AT this juncture, when a movement is on foot to institute a
 Jewish University in Palestine, it surely will not be inopportune

to extract from the records of the past the names and works of some of the noble and learned sons of Israel, who, by their achievements in the great field of knowledge, added additional lustre to their race.

I use the term "philologer," as did the illustrious Greek philosopher, Plato, in its widest sense, and mean thereby a person who possessed a knowledge of, or love for, rhetoric, poetry, antiquities, history, criticism, natural history, and the whole range of scientific thought.

Inasmuch as, if the proposal for a Jewish University at Jerusalem fructifies, such institution will be located in territory under Muslim rule, I shall confine this paper to a record of the eminent Jewish philologers of past ages, great and learned men, who gave their works to the world under the ægis of Islamic sovereigns.

History demonstrates that the Israelites have almost invariably felt themselves freer under the rule of Islam than in lands where Christianity held sway. Dealing with this subject, the late Professor H. Graetz, in his immortal work "The History of the Jews" (Vol. III., Chap. iv.), says: "The first Muslims treated them as friends and allies, and took an interest in them, even as enemies." The Asiatic and Egyptian Jews consequently treated the Muslims as their liberators from the yoke of the Christians. A mystical Apocalypse makes a distinct reference to the joy experienced at the victory of Islam. Simeon-bar-Yochai, who was looked upon as a mystic, foretells the rise of Islam, and bewails the same in the prayer which runs as follows: "Have we not suffered enough through the dominion of the wicked Edom (the Roman Christian dominion) that the dominion of Ishmael should now rise over us?"

Metatron, one of the chief angels, answers him: "Fear not son of men! God only sets up the kingdom of Ishmael in order that it may free you from the dominion of the wicked Edom. He raises up a prophet for them, he will conquer countries for them, and there will be great hatred between them and the sons of Esau (the Christians)." Such were the sentiments of the Jews during the conquests of the Muslims.

Many of the early Muslim Caliphs held learning in high esteem and rewarded the author quite as liberally as they did their warriors, thus carrying into practice the sayings of their Prophet Muhammad, "The ink of the philosopher is more precious than the blood of the martyr," and "The words of a learned man are always useful. Happy are those who hear and follow him."

The Israelites resident in Islamic lands, for business and professional purposes and other cogent reasons, adopted the Arabic language, a task of but slight difficulty to many of them, as there is a strong affinity between Hebrew and Arabic in many of their roots and forms. "The enthusiasm which the Arabs felt for their language and poetry, the care which they took to keep them pure, even and sonorous, also had their effect upon the Jews, and taught them to employ correct forms of speech. During the six hundred years which had elapsed since the fall of the Jewish nation, the Jews had lost the sense of beauty and

grace of expression; they were negligent in their speech, careless of purity of form, and indifferent to the clothing of their thoughts and emotions in suitable terms. A people possessed of an imperfect delivery—using a medley of Hebrew, Chaldee, and corrupt Greek—was not in a position to create a literature, much less to enchain the wayward muse of poetry. The Jews of Arabia formed an exception. They acquired from their neighbours a correct taste, and the art of forming their speech pleasantly and impressively. The Jewish races of Kainukaa and Nadhir, which had emigrated to Palestine and Syria, the Jews of Chaibar and Wadit Kora, who had been translated to the region of Kufa and the centre of the Gaonate, brought with them to their new home this love and taste for the poetical Arab tongue, and generally instilled them in their co-religionists. Hardly half a century after the occupation of Palestine and Persia by the Arabs, a Babylonian Jew was able to handle the Arabic language for literary purposes; the Jewish physician, Messer-Jawaih of Bassorah, translated a medical work from the Syriac into Arabic. Henceforward the Jews, like the Syrian Christians, were the channels through which scientific literature reached the Arabs."

An immediate consequence of intimacy with Arabic literature was the birth of neo-Hebraic poetry, which recognised God and His providence as the only subject worthy of enthusiasm and adoration, and the destitution and sorrows of Israel as the one subject worthy of lament. As the Jewish poet of these days had no other scene of action than the synagogue and no other audience but the people of his race and creed, his poetry naturally assumed a synagogical or liturgical character.

The best known of this series of neo-Hebraic poets is José-bar-José Hayathom. The exact date and nationality of this author are uncertain, but it is probable he was a native of Palestine. His works, although devoid of artistic form, have yet a true poetic ring. In one of his poems he embraces in a small compass the story of Israel's glorious past, its oppressed present and promised future. Truly a theme worthy of a poet-laureate. Elevated thoughts beautifully phrased, in choice language, like precious jewels aptly placed in a setting of chased gold, form the characteristics of José's poetry, and his sonnets for Tishri and Temple epics have not unworthily become constituent portions of the Divine service of certain Jewish communities.

Another of the neo-Hebraic poets was Simon-ben-Caipha, who wrote an *Abodah*, which was honoured by being adopted in the synagogues of the Gaonate. A peculiar and somewhat amusing legend has been handed down by the Christians with regard to this *Abodah*, in which they assert that it was written by the Apostle Simon-Peter, or "Cephas," and sung by him before those who accused him of being a follower of the Nazarene, at the time when the son of Joseph, the carpenter, was being tried, in order thereby to proclaim his orthodoxy to the Judaic tenet of the Unity of the Deity, and thus refute the allegation of his accusers. It need hardly be stated that this story is only another example of the falsification of history,

for their own purpose, by the enemies of Judaism and of Islam, and a demonstration and exemplification of their colossal ignorance, in confusing Simon-Peter, "Cephas," the fisherman, with Simon-ben-Caipha, the poet, who belongs to an age six centuries later.

As the Jews became more and more acquainted with Arabic poetry, the greater they appreciated the same; the pleasant euphony of its rhyme, and the measured tread of its rhythm enraptured the neo-poets of the awakened Israel, and they commenced to consider poetry as only perfect when in rhyme.

So far as is known, Asher Jannai, a Palestinian, was the first poet who introduced rhyme into Hebrew poetry. His productions mainly consist of versified Agadas, but his rhymes are ponderous and frequently laboured, thus rendering his poems dull and clumsy. In several of his poetical compositions he follows the Arabic advice of interweaving his name into the poem. This custom still survives in some Arabic poems, and only faded from Persian and Turkish poetry about half a century ago. (a)

Eleazar-ben-Kalir, or Kaliri, a successor and imitator of Jannai, was as ponderous as his master, yet he wrote nigh upon two hundred poetical pieces, including numerous hymns for festivals. But few of his works have any value as poems, and none possess any striking beauty, yet some of his poetic compositions were incorporated into the liturgies of the Jews of Babylonia, Italy, Germany, and France. The Sephardim, however, refused to accept them. By many Kaliri has been regarded as the greatest of the neo-Hebrew poets, and his name has been glorified by tradition.

The Exilarch, Mar-Ukba (908-932), of the academy of Sora, was so well versed in the Arabic language that he was able to write beautiful poems in that tongue. Through the influence and intrigues of Mar-Kohen-Zedek II.-ben-Joseph, chief of the rival school of Pumbaditha, he was deprived of his post and banished from Bagdad. He went to Karmisin, east of Bagdad, and while he was residing there the Caliph Al-Muktadir came to that place. Some verses composed and recited by Mar-Ukba were brought to the notice of the Caliph, who was enchanted by them. Poetry was so prized amongst the Muslims that Al-Muktadir sent for the Exilarch poet, and asked him how he could reward him for the excellence of his verses. Mar-Ukba requested to be restored to his office; this boon was accorded, and the Exilarch returned to Bagdad in pomp and honour, to the astonishment and dismay of his enemy. His poetic talents had proved his salvation.

It was not only in the realm of poetry that Islamic surroundings influenced the Jews; the rich, vast and fascinating fields of philosophy and general science were also thrown open to them.

(a) Until comparatively recently the favourite composition of the Osmanli poets was the *Ghazel*, a short monorhythmic poem, usually consisting of less than a dozen couplets, in the last of which the writer generally inserts his name, as if he were thus affixing his signature to his little poem.

Particularly was this the case under the rule of the Abbaside Caliphs of Bagdad and the Islamic sovereigns of Spain. When Bagdad, Kairwan, and Merv had become centres for all branches of sciences, the Jews likewise became infected by that enthusiasm for knowledge which inspired the Muslims among whom they dwelt. The Bani-Yankoff of that time evinced a keen interest in intellectual researches, and many of their performances in the realms of science gained the warm approbation of the Muslims. The history of Islamic civilisation contains in its annals the records of many worthy and distinguished Jewish names.

In his interesting work, "The Story of the Jews," Professor J. K. Hosmer bears testimony to the services rendered subsequent to this date by those learned Israelites. He says (Chapter ix.): "How great is the debt of civilisation to these men (the Jews), whom the Christians so cruelly hounded! They had become a trading race indeed, but not entirely so. They had a large share in the restoration of learning and the cultivation of science in the time of the Renaissance. Through them many Greek writings were translated into Arabic, thence to be rendered into the tongues of Europe, and made accessible to the young universities of the West. Through them medicine was revived, to become the parent of physical science in general. They were universal translators, publishers, and literary correspondents. Their schools at Montpellier in France, Salerno in Italy, and Seville in Spain, abounded in erudite men and scientific experimenters. While superstition reigned elsewhere, they were often comparatively free from it. The deserts of the Hebrews in these respects must never be forgotten."

In one field of research, that of medicine, the Jews particularly distinguished themselves. Allusion has already been made to the Jewish physician, Messer-Jawaih, of Bassorah, but he was only one of many eminent Jewish sons of Galen. The physician of the famous Caliph, Haroun Al-Raschid, "the Just" (b. 756, d. 809), was a Jew named Gabriel. That a Jew named Isaac was attached to Charlemagne's embassy to the Caliph is known to every student of history. It is indeed a striking picture to see that two members of a despised and persecuted race should have on that occasion represented the mightiest monarchs of Christendom and Islam. Charlemagne is reputed to have requested the Caliph, through his embassy, to send him a learned Jew from Babylon, and it is recorded that Haroun commissioned one, Macher by name, to answer the requirements, and he proceeded to Europe, where Charlemagne received him with every mark of respect, and placed him at the head of the Jewish congregation of Narbonne. Macher, like Kalonymos of Lucca, became the ancestor of a learned posterity. He was the founder of a Talmudical school at Narbonne.

Charles I. of France, "Charles the Bald" (b. 823, d. 877), had a Jewish physician, Zedekiah, to whom he was greatly attached, and a Jewish favourite named Judah, whom he called his confidant. Zedekiah's skill in medicine was so great that the Christians of that time and country regarded it as the outcome of magic and the work of the devil.

Sahal, the Rabbinate, of Tabaristan, on the Caspian Sea (b. about 800, d. 870), was celebrated not only as a physician, but also as a mathematician. He translated into Arabic the *Almagest* of the Greek astronomer Ptolemy—the text-book of astronomy during the Middle Ages—and was the first to discover the refraction of light. His son, Abu Sahal Ali (835—853), is placed among those who advanced the study of medicine, and was the teacher of two Arabian medical authorities, Ar-Razi and Auzarbi.

Another great name is that of Isaac-ben-Sulieman Israeli (845—940), physician, philosopher, and Hebrew philologist. He was born in Egypt, and about the year 904 was called to Kairwan to become physician to the last Aghlabite prince, Ziadeth-Ullah. Isaac entered the service of this monarch and enjoyed his full favour until the founder of the Fatimidic dynasty, Ubaid-Ullah, the Messianic Imaum (Al-Mahdi), who, it was said, was the son of a Jewess, conquered the Aghlabite prince, and founded an extensive empire in Africa (907—933). Israeli's reputation as a physician stood very high, and he had many pupils. Graetz says of him (Vol. III., Chap. vii.): "At the request of the Caliph Ubaid-Ullah he wrote eight medical works, the best of which is said to be that on fever. His medical writings were translated into Hebrew and Latin, and a part of them into Spanish, and were zealously studied by many doctors. A Christian physician, the founder of the Salernian school of medicine, plagiarised and took credit for Israeli's works. Isaac Israeli was an important contributor to the development of medical science, but as a philosopher he did not effect much. His work on 'Definitions and Descriptions' scarcely shows the rudiments of philosophical knowledge. His lectures must have made a greater impression upon his hearers than his writings. He instructed two disciples: a Muslim, Abu-Jaffer-Ibn-Al-Jezzar, who is recognised as an authority in medicine; and a Jew, Dunash ben Tamin, who worked in the spirit of his master. Isaac Israeli lived to be more than 100 years old, and survived his patron, the Caliph Ubaid-Ullah, who accelerated his death through neglecting the advice of his Jewish physician. When Isaac Israeli died (about 940), the way was opened for a scientific method of which future generations made use through the example of an important personage."

Another learned and deservedly honoured and respected Jewish physician was Aben-Ezra (Ben-Hezra), who was born at Toledo in 1119. He was a man of the most varied and extensive erudition, a celebrated Rabbi, and able expositor both of the Old Testament and the Talmud. As a commentator upon the *Torah* and the *Hagiographa* he has ever held the highest place, while he was also distinguished as a linguist, a poet, a physician, a philosopher, a mathematician, and an astronomer. His love of knowledge was inexhaustible, and in the pursuit of it he was indefatigable, visiting the principal countries of Europe, including England. He died at Jerusalem in 1174.

Did time and space but permit, the list of illustrious Jewish physicians who flourished under Muslim sovereigns during a

period of over one thousand years could be almost indefinitely extended. It includes, *inter alia*, the imperishable name of Moses-Ben-Maimon, "Maimonides" (b. at Cordova, March 30, 1135, d. Cairo, December 13, 1204). Under the most distinguished Arabic masters of the period, he devoted himself to the study of Aristotelian philosophy, the science of medicine, and the labyrinths of theology. Even in youth he had mastered all the knowledge of his time, receiving inspiration especially from Ibn-Raschid ("Averroes"), the great Mussulman, to whom the revival of learning in Europe owes so much. Maimonides journeyed from Granada to Cairo, where he became Court physician to the learned and broad-minded Egyptian Sultan, Malek-an-Nasr Salah-ud-dun ("Saladin," b. 1137, d. 1193), and was held in high esteem by that enlightened monarch. While in Egypt Maimonides communicated instruction in medicine, mathematics, and astronomy; but, better than this, he dispersed far and wide a noble philosophy which anticipated in its liberal and reasonable spirit the thought of a far later day. The name of this great philologist, this profound philosopher, is, deservedly, the pride and glory of the Hebrew race.

The period between 928—970 of the Christian era has been justly denominated "the golden age of Jewish science." In Christendom the darkness of ignorance and superstition became denser and yet more dense; but in Islam science reared aloft its noble head, and in Judaism spiritual light shone forth with all the splendour of the noon-day sun.

The Christian Church condemned every scientific effort as "a device of the devil." In marked contrast Islam re-echoed the words of the Caliph Ali: "He who will teach me a new scientific fact I will be his slave for life;" while in Judaism, awakened and chastened, the leaders and teachers of religion were themselves the promoters of science, and worked industrially to educate and elevate their race. The Geonim justly considered knowledge as an aid and supplement to religion, and for a full three centuries many of the Rabbis were devoted students of science. The Gaon, Saadiah-ben-Joseph (892—942), founded a system of scientific Judaism and religious philosophy among the Rabbinites. He translated the Bible into Arabic, and added numerous notes thereto. In this translation he made use of Arabic characters, which were seldom employed prior to that time by the Jews who wrote Arabic. This he did because he not only intended his work to be praised by his own race, but also by the Arabs, whom he recognised as a branch of the great Semitic family. He also composed a Hebrew grammar in the Arabic language and a Hebrew lexicon (in Hebrew, *Iggaron*). (b) The fame of Saadiah spread both East and West. The venerable and learned Isaac Israeli and his distinguished pupil, Abu-Sahl Dunash-ben-Tamin (900—960), who was proficient in the sciences of medicine, mathematics, astronomy, metaphysics, and an able linguist, speaking five languages with equal proficiency, both devoured and appreciated the writings of Saadiah. His

(b) The term for Dictionary (lexicon) in Arabic is *kitab ullaghat*

fame reached the Gaonate, and Saadiah was summoned from Egypt (his native land) to Sora, and in the month of Nisan 5588 (928 C.E.) he was formally installed as Gaon of that school. It is impossible to give a complete list of his writings; they include Talmudical treatises, poetical effusions, and prayers, every line of which breathes a spirit of religious fervour. He also wrote a polemical treatise against the Massorite doctor Aaron-ben-Asher (890—950), of Tiberias, the head of a Palestinian college. The greatest of the works of Saadiah are his philosophical discourses, especially his monumental work (written in Arabic) on Faith and Creeds. He wrote his work on the philosophy of religion in 934.

Its fundamental purpose was to oppose and correct the erroneous view of these contemporaries as to the meaning of Judaism. Unbelief and a species of semi-philosophic doubt had at this time made considerable progress in the dominions of the Eastern Caliphate. The opinions of Wâsel-Ibn-Ata, the founder of the great Islamic heretical sect of the Môtazalites—who, amongst other of their tenets, entirely rejected all eternal attributes of God (hence their name)—and the score of inferior sects derived therefrom, had taken great root not only among the Muslims, but also had infected the Jews. So much, indeed, had Judaism gone astray, and such was the chaotic condition of religious thought at this period, that one writer declares that the Magians had become driven into seventy sects, the Jews into seventy-one, the Christians into seventy-two, and the Muslims into seventy-three. The ignorance of the Magians and the Christians of the period was simply colossal. An Arabian poet, Abul-Ali, a contemporary of Saadiah, in the following biting lines, thus satirises the religious views of the period:—

Come now with me, and for a period leave the road,
The Sunnite path, and carefully survey what is abroad,
And then declare if what I say is not quite true;
Allah is hid to Muslim, Nazareen, and Jew,
The Magi, too, star-gazing, groping in the gloom,
In their philosophy for Allah have no room.
In superstition dire, and gript by error's chain,
Magi, Jew, Nazar and Muslim all remain;
The world, composed of two great mighty classes,
Those who have brains and those with heads of asses,
To those who have intelligence belief does not remain,
But to the ignorant, Jehennam lives with all its pain.

In the above translation and versification (which is my own) I have endeavoured to keep faithfully close to the exact wording of the lines in the original Arabic. The height of unbelief among the Jews at this period was centred in Chivi Al-Balshi, a Rabbinite, who wrote a work propounding 200 (some editions make it 222) objections against the Bible and inspired revelations, and secured thereby a considerable following for his ideas. In order to oppose such unorthodox opinions the erstwhile opponents, Saadiah-ben-Joseph and Solomon-ben-Yerucham, a Karaite (850—960), came together and unitedly denounced and

combated Chivi's arguments. Saadiah died in 942. Solomon-ben-Yerucham outlived him by eighteen years. He continued to write until an extremely old age, at least until 957, and died in his one hundred and tenth year. He composed commentaries to the Pentateuch and the *Hagiographa*, and other works now lost. He, unlike Saadiah, was a sworn enemy to philosophical research,

Time will only permit the mention of but a few more of these Jewish intellectual giants, but the names of some of them cannot be omitted, such as that of Solomon-Ibn-Gabriel, whose name Christians have corrupted to "Avicebron." He was born in Tangiers in the year 1070, and was the author of *Mekor Hayyim*, "The fountain of Life," which was subsequently translated into Latin, and published under the title of "Fons Vitæ." (c) He was the predecessor of the Hispano-Muslim school of philosophers, who began with Ibn-Bajah ("Avenpace"). Another of these old-time savants was Isaac Alfez, or Alfezzi, literally Isaac of Fez, he having been born in that city in 1013 (d. Lucena, 1103). He was a Rabbi of great learning, who first studied and subsequently taught at Cordova. He afterwards resided in Lucena, in which place he established a college and synagogue, to which scholars came from all parts of Spain. He wrote and spoke seven languages with equal fluency. His great work, "The Lesser Talmud," is still recognised as being of high authority. Both these distinguished and learned Jews laboured under the direct patronage of the Muslim rulers of Spain, for nearly all these Moorish Caliphs were great patrons of learning. The illustrious Sultan Abdur-Rahman (b. 891, d. 961), whose reign extended for close upon half a century, employed during the whole of his reign no less than five hundred *ulema* (learned men), whose sole occupation was to translate into Arabic the best works of the great Hebrew, Greek, Latin and Persian scholars of bygone days. In fact, so great was the zeal for learning of this enlightened monarch that he despatched a company of thirty-three learned men, consisting of twenty-one Muslims and twelve Jews, to China to acquire by residence there a knowledge of the sciences and arts of that country. Some of these earnest and learned men penetrated far into the interior of the Celestial Empire, and to their surprise and delight found co-religionists there, Muslims in the provinces of Yu Nan and Shan Si, and Jews in the province of Ho Nan, in which territory tradition states that a large town named Kai-Feng-Fu was entirely inhabited by members of the Hebrew race.

It was during the reign of this monarch that the celebrated book of Oriental stories called "Pilpay," a corruption of Bidpai, the earliest extant collection of fables in the world, was translated from Persian into Arabic. It was then styled *Kalila Damana*, from the names of two jackals which figure prominently in the first story in the book. The name Bidpai is given in this version to the wise man, who is the *Massaldji* or story-teller. In the twelfth century these fables were translated from the

(c) The Arabic title of this work is *Ayn-al-hayah*.

Arabic into Hebrew by Rabbi Joel, a learned Jew, and this version was in the following century turned into Latin by a converted Jew named Johannas de Capua. The fables have been translated into French, Spanish, Italian, English, Turkish, and other languages; and it believed that there is no other work, except the Bible, of which so many versions have been made.

Now as we close our survey of the past,
Think of the age in which the lives were cast
Of those who wrote, and strove with might and main,
Rejecting dross, the pure gold to retain.
Their works declare and trumpet-like proclaim
Undying honour to their mighty name;
'Tis ours to follow in the path they trod,
And steadfast stand to faith, to race, to God.

REVIEW.

"THE SECRETS OF THE GODS." By the PRINCESS M. KARADJA.
IS. ("Sophia," 49 Onslow Gardens, S.W.).

THIS work deals with a subject which, to the student of Comparative Religion, must ever be of exceeding interest. The broad-minded view which its author takes in the matter is clearly shown in the passage by which she commences her book:—

"We search unceasingly for Eternal Truth, and accept it eagerly whenever we find it. We are beginning to understand that we must look for Divine Revelation not merely in our own Holy Scripture, but also in the inspired writings of pre-Christian nations. The Vedas, the Zend Avesta, and the Egyptian Book of the Dead, contain spiritual treasures of rare value. Such is also the case with the Icelandic 'Edda,' and last, but not least, with the Sacred Legends of Ancient Hellus."

To this statement of the author no true believer in Allah and His Holy Prophet Muhammad will demur.

It is an essential part of the belief of every Muslim that Allah, in the glorious abundance of his ineffable mercy towards the human race, has sent to every nation, to every people, race and country at some period in their history a messenger, a prophet with an inspired book, to point out to them the *Tarik*, which leads to salvation, to peace, and to security.

Man in his blindness and perversity has frequently turned a deaf ear to the preaching of those prophets, in some instances has persecuted them, and in many cases has perverted

their teaching, robbed it of its pristine purity and simplicity, and clothed the truth with vanity; yet beneath all the rubbish which foolish man has piled upon the original foundation, there still remains the ever-glistening, radiant gem of truth.

In the book before us the writer has imposed upon herself the task of attempting to clear away the rust and incrustations which have been accumulating for ages, and to extract from the uncouth and enveloping shell the pearls of transcendent beauty which lie concealed therein.

In her deft fingers, the Greek myths, so long regarded by the multitude as mere pretty conceits, not far removed from the fairy tales of our nursery days, assume a new shape, and become veiled allegories, each conveying its own lesson.

In her interpretation of the story of the warlike expedition of the Argonauts (an incident that Sir Isaac regarded as an historical event, which had taken place about 937 B.C., and which, on the other hand, Mr. Bryant looked upon as a purely fabulous legend) Princess Karadja assumes a gnostic attitude, and, regarding the old-time tale from that point of view, calls attention to the analogy between the name of the ships in which the adventurers sailed, "Argo," and the Arks of Noah, of the Covenant, and of bullrushes, in the latter of which Moses was deposited when a babe. She also points out that the names of *Jason*, the captain of the "Argo," *Joshua* and *Jesus* all have the same signification and mean "The Healer."

Here, however, the author, is not on very sound ground, for in Hebrew the words *Jehoshua*, *Jeshua* and *Joshua* (the word *Jesus* being merely the Greek rendering of *Joshua*), rather mean "Jah (or God) is a helper," and might rather be translated "helped by God," than "a healer."

The author properly calls attention to the fact that "the Sun-Bark of Ra," represented on so many Egyptian monuments, has a mast in the form of a cross," but omits to point out that the cross was one of the most common solar symbols.

We are perfectly ready to admit that legend and myth have probably become interwoven into this story of the Argonauts. At the same time we must not forget that there

is clear historic evidence that as early as 850 years B.C. there existed a huge desire among the Greeks to plant colonies in distant lands, and that this "colonisation fever" continued for several centuries, reaching its highest point between 700 and 600 B.C.

This desire for colonies can easily be understood when it is remembered that Continental Greece was but a small country with an extensive sea-board, and that, although in the interior there are some extensive plains, as those in Thessaly, yet the country is generally mountainous and without any large or navigable rivers; therefore most of the cities of ancient Greece which became of any importance were situated near the coast, and the inhabitants thereof, being much shut off from the interior and from other cities, found the sea a ready field for their energies and became bold and skilful mariners, finding their way from island to island, headland to headland, and from coast to coast, noting as they proceeded on their voyage such places as appeared to be suitable for settlements.

From remote times trade with the countries round the Black Sea was very important to the Greeks. The story of the cruise of the "Argo" to the distant shores of the Crimea in search of "The Golden Fleece" may, therefore, have had some foundation in fact.

The Iliad itself is a record of an expedition to the southern shore of the Hellespont; and before the records of history, it is certain that the Thracian Cheronese, which forms the northern coast of the Hellespont, had been occupied by Hellenic settlers. Consequently, while we recognise the skill and ability which Princess Karadja exhibits throughout the whole of her admirable little work, we are constrained to feel that there yet remains much in many of these old-time Greek stories which is not pure myth, but rather legend based upon a primal historical fact, upon which has been erected in the course of time a superstructure of myth, finally resulting in the appearance of the story as it has come down to us to-day. Space will not permit us to deal with the other stories referred to and considered in the book, the most of which, and particularly the one relating to Myrrha Adonis, are dealt with by the talented authoress in an able manner. The book is interesting and will well repay perusal.

دون سائر الأنام وفي هذه اللغة الشريفة من الأسماء المترادفة
 في أوصاف السيف والرمح والعسل والحية والاسد وغيرها مالا
 تحد حتى أن العجم لا تعرف للاسد اسماً غير واحد وأما العرب فاتهم
 يخرجون له خمسين ومائة اسم - قال ابن خالويه رح جمع خمائة
 اسم للاسد والحية ما تثنى وقد جمع حمزة الأصبهاني رح في أسماء
 الدواهي ما ينيف على اربعمائة اسم وذكر أن تكاثر أسماء الدواهي
 من الدواهي وقد جمع صاحب القاموس رح في كتابه ترفيق الاسل
 لتصفيق العسل للعسل ما يزيد على ثمانين اسماً ولولا الأسماء المترادفة
 لما اقتدر صاحب القاموس على ما اجاب به علماء الروم عن معنى
 قول سيدنا علي كرم الله وجهه على الفرر من غير توقف لما سألوه عن
 قوله لكاتبه الصق وانقك بالجوب وخذ المزبر بشنا ترك واجعل
 حذرونيك الى قيهلك حتى لا انقى نفية الآ او دعتهما خطاة
 جليانك فقال معناه الصق عضرتك بالصلة وخذ المصطر
 بابا خسلك واجعل جميعتك الى اثعبان حتى لا انسى نيسة الآ
 وعيتها في لمضة رباطك فتعجب الحاضرون من سرعة الجواب
 بما هو اقرب من السؤال - والزائد على ذلك ان الله تعالى شأنه لما
 وضع رسول الله خاتم النبئين^٣ وضع البلاغ في وحيه ونصبه منصب البيان
 لدينه اختار له من اللغات اعربها ومن الالسن افصحها ومن
 الاسم اكرمها وافضلها فبشبه منهم وانزل عليه الكتاب الكامل المكل
 بهذه اللغة الشريفة فهذا فضل عظيم وشرف جسيم لا يساويه شيء
 من المفاز العلياء والمناشر الحسنى فالعرب خير البريات والعربية خير اللغات
 محمد عبد المحيى المحمدي لمرادى فاضل

والمراد الجمع وذكر الجمع والمراد الاثنان ونحاطبة الواحد بلفظ
الجمع والخبر عن جماعة وواحد بلفظ الاثنين وتحويل الخطاب
من الشاهد الى الغائب وبالعكس ونسبة الفعل الى الاثنين
وهو لا حد هما والى الجماعة وهو لا حد هم والى احد اثنين وهو
لهما والا تيان بلفظ الماضي وهو حاضر والمستقبل وبالعكس
ووصف بما يقع فيه نحو يرم عاصف وليل نائم وواحد والفرق
بين الضدين في تحريف او حوكة والاضمار للاسماء وللانفعال و
للحروف والتقييض وهو اقامة الكلمة مقام الكلمة كاقامة
المصدر مقام الامر نحو ضرب الرقاب والفاعل مقام المصدر
نحو ليس لوقعتها كاذبة اى تكذيب والمفعول مقام المصدر نحو
بايكم المفتون اى الفتنة والمفعول مقام الفاعل نحو مجابا مستورا
اى ساترا والكلف عن الخبر اكتفاء بما يدل عليه الكلام
والاعراب الذى هو الفارق بين المعاني المتكافية فى اللفظ
وبه يعرف الخبر الذى هو اصل الكلام ولولاه ما ميز عامل
من معمول ولا مضاف من منصرف ولا تعجب من استفهام
ولا صدر من مصدر ولا نفث من تأكيد بل ان العرب
تفردت بحفظ الانساب قال تعالى يا ايها الناس انا
خلقناكم من ذكروا نثى وجعلناكم شعوبا وقبائل لتعارفوا
ان اكرمكم عند الله اتقاكم ان الله عليم خبير فاعمل احد
بمضمون هذه الآية الكريمة من الاسم غير العرب وايضا ان
العرب قد تفردوا بالهمز فى عرض الكلام وبالتعريف بالالف
واللام واختصرت عليهم الحاء والطاء والضاد والصاد

هذه الدين وان العربية تبقى ما بقي هذا الكتاب وبالأجمال
 ان لغة العرب اليق اللغات واكفلها حاجة العلم في ذلك
 سعتها فعد كلمات الفرنسية ٢٥ الف كلمة وعدد كلمات
 الانجليزية ١٠ الف كلمة على ان معظم هذا العدد الاخير
 اصطلاحات صناعة وعدد مواد العربية ١١ الف مادة
 لا كلمة وايضا ان الله تعالى قد زاد احل هذه اللغة الشريفة
 فضل شرف وشرف فضل وحل علو وعلو محل واصل تطهير
 وتطهير اصل لانهم جميعا متصلون نسبيا بالنبي الرسول صادق
 الوعد اسماعيل ابني خليل الرحمن ابراهيم علي نبينا وعليهما
 الصلوة والسلام وان الله تعالى قد خص هذه اللغة الشريفة
 دون سائر اللغات فقال بلسان عربي مبين فوصفه بابلغ
 ما يوصف به الكلام وهو البيان وقال تعالى خلق الانسا علمه
 البيان فقدم ذكر البيان على جميع ما توحد خلقه وتفرّد
 بانشاءه من الخلائق المحكمة والتشاي المتقنة فلما خص
 اللسان العربي بالبيان علم ان سائر اللغات قاصرة عنه
 وواقعة دونه واين لسائر اللغات من السعة ما لهذه اللغة
 الشريفة من الاستعارة والتشيل والتقديم والتأخير والتفخيم
 وترك المجمع بين الساكنين واختلاس الحركات والادغام وتخفيف
 الكلمة بالحذف والاياء اللطيف والاشارة الدالة والتكثير
 والاعادة ارادة البلاغ بحسب العناية بالامر وازافة الفعل
 الى ما ليس فاعلا بالحقيقة كقولهم اراد الحائط ان يقع اذا
 مال وفلان يريد ان يوت اذا كان محتضرا وذكر الواحد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

نحمده ونصلّي على رسولهِ الكريم وآله مع التسليم -

{ اللغة العربية }

فيا أيها القراء الكرام لا تخفي على حضراتكم ان الترقى للامة لا يحصل
الا بالاتحاد والاتحاد لا يكون الا ان تكون الامة يدينون بدين واحد
وان الدين الواحد لا يجتمع عليه الامة الا ان يكون بلسان سهل
جامع للفضائل واسع في القاء الدلائل فذلك هو اللسان العربي لا غيره
لان لغة العرب اجمع اللغات فضلا ووسعها ادلة واولها
واحدا مذكورا واجلها اشراقا واعلاها في ذرى الحكم طباقا
واكثرها في الكتابات طرقا وافصحها مقالا وافصحها مجالا
وافقها للنظم طباعا واولها في النثر باعلا نهاا وباقى اللغات
المجودة بناتها فاللغة العربية لا تنعدم كغيرها لانه نزل فيها كتاب
عربي مبين تلوته من اعظم العبادات عند جميع المسلمين فمادام
هذا الدين قائما كان هذا اللسان موجودا دائما بخلاف اللغات
الآخر فليس فيها كتاب يتعبد بمجرد تلاوته لا عقاد ارباب
الاديان الاخران الترجمة كافية في بيان مراده وقد اوصى
احد الاربابوسين يوما تلامذته فقال في اذا اردتم ان
تكتبوا فكريا تامنون عليه كرور الاجيال فاكثبوه بالعربية فان
لهادون غيرها من اللغات مزية فحياة فقالوا وما مزيتها فقال
لان في العالم امة عظيمة العدد ترى من اصول دينها تلو
كتاب يسمى القرآن ولا شك في بقاء اديان في الادم العظيمة
الشان وحينئذ فلا شك ان هذا الكتاب يبقى ما بقي